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ABSTRACT

One in a series of studies of selected aspects of curriculum development, this monograph utilizes an historical approach in a guide for teaching a unit on American Indian background and presents suggestions to use as follow-up measures after the study. Six specific objectives focus on the purposes of the course: (1) to point out the misleading stereotyped white concept of "Indian": (2) to survey various Indian nations and chart their U.S. geographical distribution: (3) to describe major cultural differences between whites and Native Americans: (4) to outline problems unique to Native Americans and some approaches for their solutions: (5) to trace major historical events in Native American struggles for survival, identity, and freedom: and (6) to take a look at the history and cultural legacy of Native Americans in Indiana. Contents include discussions on the following: eight separate language families (Algonkin, Iroquois, Caddo, Muskhogean, Sioux, Penutian, Dene, Uto-Aztecan): the gulf in world view between white Americans and Native Americans: the Native American struggle for civil rights: and a focus on the history of Indians in Indiana. Questions for research and discussion and a list of activities for classroom use provide suggestions for further study, and a selected reading list includes books about Native Americans in categories of education, the past, and the present. (JD)

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THE AMERICAN INDIAN: A TEACHING-LEARNING UNIT

RC 012472

by

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Russell L. Hamm

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SCHOOL OF EDUCATION, INDIANA STATE UNIVERSITY ● TERRE HAUTE

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Richard Willey
Dean, School of Education

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This monograph is one in a series of studies of selected aspects of curriculum development.

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SCHOOL OF EDUCATION, INDIANA STATE UNIVERSITY ● TERRE HAUTE

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PROLOGUE

At a period in history when Americans are publicly and politically involved in the international cause of human rights--seeking just treatment for Jews in the Soviet Union, for the Israelis, for the Palestineans, for the Panamanians, for the Biafrans, for the black populations of South Africa--ironically, most Americans are incredibly ignorant of a shameful and continuing situation within their own country: the genocide of the Native American. While the civil rights movement of the 1960s has made the rights of the black American a *cause célèbre* (even though it has not succeeded in wiping out all discrimination against blacks), very little has been done on a large scale to bring the present plight of the Native American to the attention of United States citizens. Indeed, the Native American is the last "invisible" man. White Americans have killed him, corralled him, coerced him, and tried to acculturate him.

Although it is necessary that Americans become aware of the pitiful part of their history which concerns their relations with American natives, it is perhaps much more important that they become concerned about the present status and situation of Native Americans. Hand-wringing will not undo the deeds of the past. It is, therefore, imperative that Americans focus on the future. Education, for both white and Native Americans, has a vital role in the future of the American Indian. Native Americans need to learn to honor, value, and revitalize their cultures while surviving in the dominant culture; white Americans need to learn to honor, value, and tolerate cultures unlike their own. If either group should fail to learn its lesson, something beautiful in the history of mankind will have been lost.

During the last decade, Native Americans have assumed a new identity. They have become more organized, more politically oriented, and more vocal in American society. They have made extraordinary use of the legal and legislative systems; in fact, they have been masterful in working within the system. Perhaps part of the new identity of the Native American has to do with the romantic nostalgia in this country for a time that never really was. Another, and more immediate, reason for recent white interest in Indian cultures is that concern for the environment has always been part of the Indian way of life. Only in the last score of years has this concern moved to center stage in America's consciousness, thus precipitating a new appreciation of the Native American lifestyle.

Editorial note:

The reader will note in this paper, as well as in other sources about Native Americans, many discrepancies in the spelling of Native American names and words. He will also note discrepancies in the names

of various Native American tribal groups. These discrepancies are due to the fact that Indian words were first written by Europeans--French, Spanish, English--who tried to interpret and reproduce them according to the phonetic systems of their own languages. Thus, we find "Navajo" and "Navaho," the former a Spanish rendition, the latter an English one. Likewise we find "tipi," "teepee," and "tepee." These differences in spelling occur not only in older material concerning Native Americans but in recently printed materials as well. It appears, therefore, that there is no real consensus about accepted spellings.

The discrepancies in tribal names--for example, two groups, belonging to different language families, are called "Gros Ventre"--are a result of these peoples' being named by European explorers; these are certainly not their own names for themselves. Europeans named some tribes for their appearance (Nez Percé, pierced nose) or for their place of residence (Wind River). Thus, the legal names of some groups of Native Americans now living in the United States are not of their own choosing or even of their own language.

OBJECTIVES

1. To point out that the stereotyped white concept of "Indian" is misleading in that it indiscriminately lumps together native peoples of many different cultures and language families.

2. To survey the various Indian nations native to the United States and to chart their geographical distribution.

3. To describe some of the major cultural differences between whites and Native Americans in terms of social organization and world view.

4. To outline the unique problems Native Americans face as a minority group, as well as their approaches to these problems.

5. To trace the major historical events (including wars, legislation, court decisions, treaties, and studies) in Native Americans' struggle for survival, identity, and freedom.

6. To take a closer look at the history and cultural legacy of the Native Americans who live or once lived in Indiana.

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NATIVE AMERICAN LANGUAGE FAMILIES OF THE UNITED STATES

White America has always spoken of the American Indian as if all Native Americans were of one national or cultural group, although in fact Native Americans were divided in "several hundred societies, speaking more than two hundred languages"[1] when Europeans first arrived in the western hemisphere. These groups differed widely--economically and socially--because their means of livelihood, geographical habitat, and kinship patterns were quite dissimilar. There were also great differentiations in religious practices. Thus, it is no more correct to equate one group of Native Americans with another than it is to equate Finns with Italians simply because both latter groups are European caucasians.

In *Indians of the United States*, Clark Wissler points out that there are presently eight separate language families plus several remnants of language families which can be identified among Native Americans.[2] This wide diversity becomes apparent when one realizes that except for Finnish and Hungarian all European languages, as well as Persian and all the languages of India, belong to one language family. Thus, there is more similarity between Russian, Latin, and Hindi (all with different alphabets) than there is between Mohawk and Apache.

The eight language families identified by Wissler are the Algonkin, the Iroquois, the Muskhogean, the Caddoan, the Siouan, the Déné, the Uto-Aztecan, and the Penutian. To each family belong several tribes, each of which has not only its own language but also many dialects of that language. For example, the Salish, of the area around Puget Sound, speak more than 70 dialects.

ALGONKIN

The first Native Americans encountered by the northern European explorers belonged to the Algonkin family. While branches of this family were orginally scattered throughout the northern part of this hemisphere, Algonkin tribes were concentrated mainly on the eastern coasts of what are now the United States and Canada. For a long while they controlled "most of the area east of the Mississippi, from Tennessee and Virginia on the south to Hudson Bay on the north" (W, p. 55). The most well-known of these eastern Algonkin tribes were the Abanki, the Algonkin, the Delaware (also called the Lanape), the Mohican, the Massachusetts, the Micmac, the Montagnais, the Narraganset, the Naskapi, the Pequot, the Powhatan, and the Wampanoag. The famous Indians of early American history belonged to these tribes: Pocahontas, the friend; Massasoit, the teacher; and King Philip and Canonchet, great military leaders.

When the Europeans arrived, the eastern Algonkin tribes were caught in an impossible situation. Because they consisted of approximately 100 tiny, independent nations given to petty feuding among themselves, they had fallen prey to the Iroquois tribes who were invading from the southwest, apparently from the area around the lower Mississippi. The two groups were still at war when white explorers appeared. The Algonkin befriended the French so that they might have an ally against the Iroquois; the Iroquois, in turn, befriended the English and Dutch, who were already enemies of the French. Thus it was that the Algonkin, and later the Iroquois, were involved in all the formal wars between the English and the French. These wars were King William's War, 1689-1697; Queen Anne's War, 1701-1713; King George's War, 1744-1748; and the French and Indian War, 1754-1763. While the Algonkin and the French both fought against the expanding English frontier, the French used the Algonkin tribes as a shield. Thus, the eastern Algonkin tribes were trapped between the English on the coast, the Iroquois in the mountains, and the French to the north, and few escaped extinction.

In the central area, the upper midwest of the United States, lived a number of important Algonkin tribes. These included the Cree, the Illinois, the Kickapoo, the Chippewa, the Menomini, the Miami, the Ojibway, the Ottawa, the Potawatomi, the Sauk and Fox, and the Shawnee. Still, the area was quite sparsely settled since these tribes were not so large as the eastern Algonkin tribes. Around 1750, after the wars with the European colonists and the Iroquois, the remnants of the eastern Algonkin tribes "retreated to the forests of Kentucky, Ohio, Indiana, and Michigan" (W, p. 73). They continued to fight with the French against the English, and later fought with the English against the Americans. In reality, they fought the constant westward movement of the white frontier. Pontiac, an Ottawa; Tecumseh, a Shawnee; and Little Turtle, a Miami, were famous military leaders among the Algonkin of the Northwest Territory.

There were a few Algonkin tribes living on the western plains, hunting buffalo as a way of life. Except for their languages, their lifestyles were quite similar to those of other plains tribes. Anthropologists mostly agree that these Algonkin tribes probably moved from the eastern forests to the plains area at a very early date, even before the advent of the horse. Some of the important Algonkin tribes of this area were the Blackfeet, the Piegan, the Blood, and Atsina (also called the Gros Ventre), the Arapaho, the Cheyenne, and the Plains Cree. Unlike the eastern Algonkin tribes, the plains Algonkin did not really engage in formal wars with the whites. Before American settlers began moving west, some of the plains Algonkin (Atsina) had been badly defeated by other groups of Native Americans. There were, in fact, great rivalries among the various types of plains Indians. However, all the plains Algonkin, as well as the other plains tribes, suffered the same fate: reduction of population by the swift and repeated spread of smallpox epidemics and starvation due to the decimation of the great buffalo herds.

Finally, on the western coast of the northern hemisphere are found two other Algonkin tribes and a group of tribes distantly related to the Algonkin. The two Algonkin tribes are the Yurok and the Wiyot, who seem similar to their California neighbors in all except language. The distant relatives are the Salish, the Kutenai, and the Wakashan. The best known Salish tribes in the United States are the Flathead, the Spokan, the Kalispel, the Wenatchi, and the Siletz.

Among the common words that have come to us from Algonkin languages are "maize," "toboggan," "wampum," "moccasin," "wigwam," "squaw," "sachem," "sagamore," "powwow," "totem," and "tomahawk." From them we have learned the phrases "warpath," "peace pipe," and "bury the hatchet," as well as the craft of birchbark canoes and snowshoes. The meals of European settlers in the new world were enriched with foods learned from the Algonkin: hominy, succotash, wild rice, persimmon bread, popcorn, and maple sugar. The Algonkin have also left us a legacy of beautiful place names. Indeed, in some instances, the place name is all that remains of a once proud and powerful people.

IROQUOIS

The fierce Iroquois, who caused so much fear and bloodshed for the much more numerous Algonkin, are thought to have orginally lived in the area of the lower Mississippi valley and to have invaded Algonkin territory to the northeast in gradual stages before the arrival of Europeans. Although smaller in number, the Iroquois tribes were far advanced in organization. At an early date (between 1450-1500), five of the northern Iroquois tribes formed a federation. These tribes were the Cayuga, the Mohawk, the Oneida, the Onondaga, and the Seneca. Legend relates that the league was formed through the efforts of a visionary named Hiawatha, whose name was later immortalized in Longfellow's poem. In 1715, the league added a sixth nation, the Tuscarora, who were driven from their original home in what is now North Carolina by white settlers who wanted their lands and who incited a war by selling Tuscarora captives into slavery. Although the Tuscarora killed many whites, they were finally forced to retreat to the protection of their more powerful cousins to the north. The colonial governor of New York was unable to keep the northern Iroquois from sheltering the Tuscarora,[3] and so they were sponsored in the Iroquois League by the Oneida, who voted for them. While the Tuscarora belonged to the same language family as the five northern nations, their language had changed so much that they could not understand one another.

To the west of the Six Nations, who lived in the area which is now upstate New York, lived several independent groups of Iroquois tribes: the Erie, the Huron, the Neutrals, and the Susquehanna (also called the Conestoga). These groups lived in Ontario, between Lake Huron and Lake Erie, in northern Ohio, in Michigan, and also in Pennsylvania. Like their brothers of the Six Nations, the Huron had a league of their own and occupied fortified cities. A great rivalry

arose between the two leagues, but for some time neither was powerful enough to conquer the other. However, as the Six Nations subjugated the Algonkin tribes and conscripted those captives into their armies, they were able to pursue the Huron to extinction. The few remaining members of the Huron groups fled west, taking refuge among their brothers the Erie and also among various Algonkin tribes of the midwest. When the Erie of northern Ohio refused to release these Huron refugees, the Six Nations fell upon the Erie and wiped them out as well. Fewer than 200 Erie remained. These and the remaining Huron later were known as the Wyandot and lived for some time in Indiana.

The Susquehanna tribe was the last group of Iroquois to be conquered by the Six Nations. Their numbers were greatly reduced, and the remainder became Christian and were called the Conestoga after the Quakers settled in Pennsylvania. However, the Conestoga were later entirely massacred by white men.

Thus it was that the incredibly powerful Six Nations conquered or slaughtered all their neighbors. They were completely in control from the Atlantic to the Mississippi. Enslaved tribes were forced to pay ransom in soldiers, for which they were guaranteed protection from raiders. It was said that when summoned by runners, an army of the Six Nations could reach beyond the Mississippi in less than a week.

As they created havoc outside their homeland, however, the Six Nations created stability within. Women cultivated great crops of corn and large orchards. This situation prevailed until about 1700, when white settlers began to control the area around the Six Nations. Finally, because these tribes fought with the British during the American Revolution, Washington invaded their territory, burnt their crops, cut down their orchards, and left them to starve during the winter.

Still, this great league of tribes remained powerful enough to negotiate treaties as a sovereign nation with the United States and with the state of New York.[4] Wissler reports that "there is some historical evidence that knowledge of the league influenced the colonies in their first efforts to form a confederacy and later to write a constitution" (W, p. 112). While this is probably the greatest legacy of the Six Nations, there are others like crackerjack, wooden ceremonial masks, and wampum belts. The Iroquois were also early practitioners of women's liberation, having a matriarchal society in which one inherited from one's mother. Men went to live in the longhouses of their wives, homes also shared by her sisters and their husbands and ruled by one matron. Some famous Iroquois leaders were John Logan, Cornplanter, Red Jacket, and Joseph Brant.

Unlike many of their less fortunate neighbors, the Iroquois of the Six Nations were not driven westward but rather finally retired

to several reservations in upstate New York and Canada where they still reside. Many of the Mohawk men have become very skilled and sought after as workers in high steel construction. Also called Caughnawagas or Praying Mohawks, they have colonies in many large cities of the northeast, especially in Brooklyn.[5] These Native Americans were the earliest reservation Indians, some having become Christianized and settled on Catholic mission lands by 1700. There they worked as canoe men in the fur trade and later as timber-rafters, both very hazardous occupations, until 1886, when a great bridge was constructed across the St. Lawrence River with one end resting on the Caughnawaga reservation. The workers could not keep the Indians off the beams as the bridge was being erected and so finally trained them to work as riveting gangs.[6] The Caughnawaga seem to have no fear of heights and possess an extraordinary natural balance. They have helped build many of the great skyscrapers and large bridges in New York City and elsewhere, as well as the Golden Gate Bridge.[7]

The other branch of the Iroquois family consisted of the Cherokee, who did not migrate north but remained in the southeastern United States. Like the tribes of the Six Nations, they were a settled people given to farming and hunting; unlike the Six Nations, however, they were not interested in constant warfare. In fact, throughout the colonial period, they resorted to violence only when brutally treated by whites. Having formed a dislike for the Spanish when DeSoto marched through their territory, because the behavior of those explorers "did not impress [them] as pertaining to a superior people" (W, p. 126), they became allies of the English and so remained until after the revolution. Even so, they did not actively participate in the Revolutionary War as did the Six Nations.

Perhaps because of their settled and peaceful ways, the Cherokee welcomed whites, especially Quakers. Many churches and schools were built at an early date, and many whites married into the tribe. In 1825, the census reported nearly 14,000 Cherokee living east of the Mississippi and about 7,000 west. These people operated farms with crops and livestock as did whites in the area. In fact, many of them even owned black slaves. However, since colonists from the state of Georgia coveted the prosperous Cherokee farms, lawless whites and the state of Georgia began to claim Cherokee lands. This situation was further exacerbated by four developments in 1828: The tribe began publication of a newspaper, the *Cherokee Phoenix*, which Georgia considered slanderous; gold was discovered within the Cherokee Nation; Andrew Jackson, who was known to favor Indian removal (that is, forcing Indians to move westward to make room for white farmers and settlers), was elected president; and Georgia passed laws incorporating the lands of the Cherokee into the state.[8] The Cherokee fought back through legal channels. The question of the legality of Indian removal reached the Supreme Court in 1830 in the case of *Worchester v. Georgia*, wherein the court ruled for the Indians. However, Jackson failed to enforce the decision.[9] Thus, the situation continued to deteriorate.

The forced removal of the Cherokee from east of the Mississippi to the area of present day Arkansas and Oklahoma began in 1835 after the treaty of New Echota, which ceded all Cherokee lands east of the Mississippi.[10] Some of these Native Americans fought and escaped into the mountainous areas of North Carolina and Tennessee, but most moved peacefully, if reluctantly, over the "Trail of Tears" to the western country.

After legal solutions failed, even the Cherokee Nation itself was split into warring political factions and, thus, had difficulty electing a tribal leader who could be supported by all. The Nation was on the verge of civil war by 1845.[11] In a treaty with the United States, signed on August 6, 1846, the Cherokee finally received payment for confiscated lands, and the various factions began a decade of relative peace. However, the American Civil War once again divided this southern Iroquois nation, as some sided with the South and some with the North.[12] And they suffered as much, if not more, than any of the other groups involved: 25 percent of the Cherokee were killed; their lands were ravaged; and their political unity destroyed.[13]

One of the most famous of Cherokee leaders was Sequoya, born about 1760, the son of an Indian mother and a white father. Because he realized that literacy gave whites an advantage, the Cherokee leader developed an alphabet and a grammar for writing the Cherokee language, which was submitted to the Nation in 1821. Within months, the majority of the population could read and write. Sequoya died in Mexico in 1843.

CADDO

The third language family is called the Caddo, a powerful group of tribes who were living west of the Mississippi River when discovered by French explorers. Their languages share some characteristics with those of the Iroquois, so they are thought to have come from one common ancestor. The main tribes of this family are the Arikara or Ree, who lived in the northern plains along the Missouri River; the various groups of Pawnee--called the Skidi, the Chaui, the Kitkahaxi, and the Pitahavirata--who lived in what is now Nebraska; and the various groups of Caddo--called the Wichita, the Kichai, the Tawakoni, and the Waco.

The Pawnee were quite interested in the heavens, and their wise men were astronomers who used the movement of heavenly bodies to determine seasons for planting and certain rituals. Corn was for them not only a useful grain but also a sacred commodity, for it symbolized all earthly life. Their philosophical view of the universe compares with that of ancient Greeks and Egyptians, and for these religious attitudes they appear to have been highly respected by other groups of Native Americans during ancient times.

The Pawnee depended on the buffalo for the basis of their livelihood, as did other plains tribes. However, they were less nomadic than other inhabitants of the plains. They lived in permanent villages and did not use tepees but rather made buildings, which were circular with domed roofs of turf supported by wooden beams. The women raised patches of corn, beans, and squash. Although the human sacrifice of a captive, adolescent virgin had once been a yearly ritual, the practice ended early in the nineteenth century when a Pawnee chief, Petalasharo, rescued a Comanche girl who was to be sacrificed and sent her home.

While the Pawnee claim never to have fought against the American government, but rather to have fought with Americans against other Native groups, they were also eventually forced off their lands in the central plains and onto reservations in Oklahoma, where they were reduced to less than one tenth of their former number. The southern Caddo, of Texas and Arkansas, were nearly all exterminated by whites, leaving only place names as their legacy to modern America.

MUSKHOGEAN

The fourth Native American language family is called the Muskhogean, the tribes of which originally lived in what is now Georgia, Alabama, Mississippi, and parts of Louisiana and Tennessee. Some of the best known tribes of this family are the Alibamu, the Apalachee, the Chicksaw, the Choctaw, the Koasati, the Lower and Upper Creek, the Natchez, the Seminole, the Taensa, and the Tunica.

Along the lower Mississippi lived the Natchez, the Taensa, and the small tribe of the Tunica. These people lived in permanent settlements in square, log buildings with domed, thatched roofs. They surrounded these villages with palisades. Their chief occupation was farming, for they raised corn, sunflowers, pumpkins, melons, and tobacco. The Natchez, the Taensa, and the Tunica worshiped a sun god, to whom their leader was thought to be related. Their society was also different from that of many other aboriginal Americans in that they had an aristocracy of several levels and also a class of commoners. At a later date, the Natchez also owned many black slaves. Inheritance appears to have been matrilineal.

About 1716, war erupted between the Natchez and the French, who sold most of their captives into slavery in the West Indies. Most of the other Natchez, the Taensa, and the Tunica were killed; the few who escaped death or capture hid among the Creek, the Choctaw, and the Chickasaw.

The Creek, however, were too numerous for extermination. Having befriended the English at an early date, they continued to be British allies, even during the War of 1812. Andrew Jackson fought against the Creek and defeated them, after which they resettled in the Oklahoma Territory.

West of the Alabama River lived the Choctaw and the Chickasaw, who were brothers but enemies. When white men arrived, the Choctaw befriended the French while the Chicasaw befriended the English. Later the Choctaw fought with Jackson against the Creek and Chickasaw. About 1830, just before the forced removal of the Cherokee, these two tribes were moved to the Oklahoma Territory, a move which greatly reduced their numbers, for many died on the way. However, once in Oklahoma, they re-established their schools and churches and, like the Cherokee, reduced their language to writing. In 1859, five tribes in Oklahoma formed a federation; these were the Cherokee, the Cochtaw, the Chickasaw, the Creek, and the Seminole. Known as the Five Civilized Tribes, these Native Americans remain numerous.

The Seminole moved from their original lands in southern Georgia and nothern Florida into the swamps only to escape Americans. Because Florida was owned by the Spanish, the Seminole took refuge there. Later black slaves also sought refuge there among the Seminole. In 1816, Florida was invaded by the United States Army and Navy, ostensibly to capture runaway slaves. In the ensuing battles, many Seminole were killed. In 1819, Spain sold Florida to the United States, after which Americans sold any black, Seminole, or person of mixed blood they captured in the slave markets of the South. In 1834, under the general Indian Removal Act, the United States government tried to move the Seminole to Oklahoma, along with the rest of the Muskhogean tribes. However, law decreed that any Seminole with black blood--and there were many--must be sold into slavery. The Seminole, therfore, retreated further into the great Florida swamps to fight and defeat American armies for seven years. A great Seminole leader, Osceola, was tricked into coming to a truce meeting after years of war, but he was jailed instead. Later, a few of the Seminole agreed to go to Oklahoma, where they yet live, but many chose to remain hidden in the swamps.

SIOUX

The Sioux comprise the fifth great language family of Native Americans. For the most part, the Siouan tribes lived in the middle and northern great plains, in the areas which are now the states of North and South Dakota, Iowa, Kansas, Montana, Missouri, and Minnesota. The names of the better known Siouan tribes may be divided into several groups. The Dakota tribes (also called LaKota[14]) contained four major divisions: the Eastern Dakota, the Santee-Dakota, the Teton-Dakota, and the Yankton. There were further subdivisions among each of these; for example, the Teton-Dakota were subdivided into the Blackfeet, the Brulé, the Hunkpapa, the Miniconjou, the Oglala, the Sans Arc, and the Two-Kettle. In the upper Missouri area lived the Crow, the Hidatsa, and the Mandan; while along the lower Missouri lived the Iowa, the Kansas, the Omaha, the Osage, the Oto, and the Ponca. Other Siouan tribes were the Assiniboin, the Biloxi, the Catawba, the Quapaw, the Tutelo, and the Winnebago. Doubtless, many of these tribal names are quite familiar to twentieth century Americans because of their present usage as place names, in western movies, and in one instance, as the name of a popular camping vehicle.

In fact, the acutal dress, appearance, and lifestyle of the Dakota tribes are far more familiar to modern day Americans than are the appearances or behaviors of the rest of the North American natives. The popular conception of the North American Indian--tall, slender, high cheekboned, beaked nosed, wearing an eagle-feather war bonnet, fringed shirt and buffalo robe, living in a tepee, riding horseback hunting game--immortalized on a nickel is really only a picture of the Dakota tribes. It was popularized at an early date by Buffalo Bill's wild west show, as he hired only Dakota tribesmen and took them throughout the eastern United States and Europe.[15] This misconception has also been furthered by western movies. While some films, of course, have dealt with stories concerning Siouan peoples, many other films have shown war bonneted natives greeting the Pilgrims or, earlier and farther south, Columbus. This latter idea is ridiculous; but it does indicate to what extent the modern public has accepted one idea and one picture of the Native American.

The Dakota tribes could all understand one another, but this was not true of the rest of the Siouan tribes. Perhaps because Siouan languages, having many soft consonants and few harsh sounds, were more pleasing to Europeans than were other native languages, missionaries created an English alphabet for the Dakota language sometime before 1850. Its use spread among tribal members who soon began writing to friends and relatives in other tribes. While the nomadic Dakota did not accept literacy so quickly as the settled Cherokee, many of them were literate by the end of the nineteenth century. Perhaps one reason for the relatively quick acceptance of letter writing among a nomadic people was that the Dakota were exogamous: Young men courted Dakota girls from other tribes, and when married, settled with the girl's tribal group.[16] Probably this would also account for the languages of the Dakota groups' remaining so similar.

According to Wissler, Dakota means "allies" or "friends." But although they did not war among themselves, the Dakota tribes often did fight other Sioux. The Teton-Dakota, the largest and strongest of the Dakota groups, feuded for centuries with the Assiniboin, who in turn befriended the Algonkin tribes--the Ojibway and the Cree--who also lived in northern Minnesota. Several Dakota tribes fought the Ojibway in Minnesota for at least 200 years. The Teton-Assiniboin feud ended in 1840, however, when smallpox wiped out at least three-fourths of the Assiniboin, whose remnants took up residence with other Siouan tribes.

While some of the Sioux, especially those in the southern and eastern areas, raised corn and lived in more or less permanent villages, the majority lived as did the Dakota, entirely from the buffalo. Every part of the animal's body was used for something. The settlements of these plains Indians were seasonal and movable within hours. Horses, of course, made such a life possible. And so, horses were of supreme importance to these peoples. To steal a horse was considered an act of valor, and so such thievery was quite common.

The plains Sioux were also very warlike and saw equal valor in killing men. Thus, they were sporadically engaged in battles with other Native Americans long before the appearance of white settlers. The Sioux did not really have much trouble with whites until after the Civil War, when the frontier once again was pushed westward. By 1851, the Eastern Dakota had relinquished most of their Minnesota land, so long defended from the Ojibway. The last great massacre in Minnesota occurred in 1862, after which Eastern Dakota armies were defeated by the United States Army. The Teton-Dakota were angered by the settlers in wagon trains which crossed their territory and retaliated by killing such travelers. In 1855, a United States army surprised a large Teton village and inflicted heavy losses. Forts were built in the area to garrison troops who protected travelers and settlers. The Teton fought back under the leadership of Red Cloud, but finally were forced to retire to the Pine Ridge Reservation in South Dakota. However, when gold was discovered in the Black Hills, troubles with whites began anew. Battles with United States Cavalry were again common, and it was during this time, 1875-76, that Custer was defeated at the Battle of Little Big Horn.

Still, real disaster did not strike the Teton until about 1885, when the buffalo herds finally were depleted. The economy of all the plains people was ruined. Many bands of Dakota tribesmen were herded together onto reservations: Teton, Minniconju, Hunkpapas, Oglala, and others. Men no longer had any respectable occupation: War was forbidden, and hunting was impossible.

It was at this stage of events that the Ghost Dance Religion surfaced, promising to the Dakota a messiah who would defeat the whites and bring back the buffalo. United States troops and whites generally were terrified by this religious movement and sent soldiers to the Pine Ridge Reservation to stamp it out. Sitting Bull was killed. Big Foot's freezing little band of Minniconju was almost annihilated at the Battle of Wounded Knee. There, 300 of the 350 died--most of them unarmed women, children, and old men.[17] The year was 1890, the last year of bloodshed for the Dakota tribes.

The Dakota tribes were a philosophical and spiritual people who placed great importance in numbers, particularly in the number four and multiples thereof. The horse and the buffalo also held roles of great importance in their religious life. Nowhere is this more clear than in the vision of Black Elk, an Oglala Sioux whose great vision is recounted in *Black Elk Speaks*, by John Neihardt.[18] Though they were never so brutal as to make human sacrifices, the Dakota did practice self-torture as a religious experience in the Sun Dance ceremony, a ritual in which a man cut slits in the skin of his back or chest, or both, through which he inserted leather thongs secured on the other end to a great pole. Thus tethered, he danced until he pulled loose from his bonds or passed out from exhaustion and pain.[19]

The Dakota tribes produced many great leaders. Among them were Little Crow, Wapasha, Tamaha, Red Wing, and Waneta of the Eastern Dakota; Sitting Bull, Red Cloud, Crazy Horse, and Gall of the Teton-Dakota; Big Foot of the Minniconjou; and Short Bull and Kicking Bear, leaders of the Ghost Dance Religion.

But the Dakota were not the only Sioux. The Crow, who lived principally in the area of Montana, were very like the Teton in life-style, yet they were enemies of the Teton. The Hidatsa, also called Big Bellies or Gros Ventre, lived on the banks of the Missouri River and spoke a language very like that of the Crow, but their lifestyle was not that of the horse tribes (tribes which valued horses above all other possessions since they were so necessary for hunting buffalo). They lived in earthen houses, raised corn and other vegetables, and made pottery. The Sioux farther south--the Osage, the Omaha, the Kansas, the Oto, the Missouri, and the Winnebago--also lived in earthen houses and cultivated small farms. Like their more famous nomadic brothers, however, these groups were eventually herded onto reservations, some of which were in Oklahoma. There the Osage became rich after the discovery of oil on their lands.

One of the most intriguing tribes of the Siouan family was the Mandan. Near the present city of Bismark, North Dakota, the permanent settlements of the Mandan provided a Siouan center of culture. Their intricate religious pageantry impressed all visitors, and their ritualistic societies were widely copied by the other tribes, Sioux and non-Sioux alike. The famous artist George Catlin spent eight years with the Mandan, drawing their leaders, their ceremonies, and their unusual earthworks.[20] The documented presence of white-skinned, red-haired, blue-eyed, and occasionally bearded Mandan people has led to a controversy concerning whether a group of Welsh explorers who supposedly landed in the western hemisphere in Mobile Bay in the twelfth century mixed with a group of Native American peoples to form a tribe of "Welsh Indians." The controversy is discussed at length in Richard Deacon's book, *Madoc and the Discovery of America.*

Catlin believed that the mixed tribe had migrated from the southeastern United States to the banks of the Ohio River in Ohio and Indiana, from there to the mouth of the Ohio, and gradually up the Missouri River, seeking an area they could call their own.[21] The red-haired Indians were first seen by European explorers in 1735, when Sieur de la Verendrye visited them.[22] Then they lived on the lower Missouri. However, the fierce, nomadic Sioux forced the Mandan to move farther north in about 1760.[23] In 1838, smallpox killed all but 125 to 145 of the Mandan.[24] Some survivors became slaves to the neighboring Ricaree. When the Ricaree were defeated by other bands of Sioux, the Mandan among them are said to have committed suicide. The few survivors were put on a reservation near the Missouri River in 1870.[25]

PENUTIAN

The Penutian family of tribes lived primarily on the western coast of the United States and Canada. The name of this language family has been coined by linguists from the two common words for "two" among these tribes. Divided into sections and subdivisions, the tribes of this group are as follows: the Californian--the Miwok, the Costanoan, the Yokuts, the Maidu, the Wintun; the Klamath and Modoc; the Chinookan--the Wasco, the Wishram, the Clatsop, the Chinook; the Cayuse and Molala; the Shahaptin--the Nez Percé, the Kilkitat, the Paloos, the Topinish, the Umatilla, the Wallawalla, the Warm Springs, the Yakima; the Mexican--the Mixe, the Zoque, the Huave, the Lencan, the Jicquean, and the Mayan. The California contingent resided in what is presently northern California. Apparently well-adjusted economically and socially, they lived in fairly densely populated, permanent settlements. Their chief dietary staple was acorns, for which they had developed a complicated process to remove the tannic acid.

Just north of these tribes lived the Klamath and Modoc in southern Oregon. Shortly after 1830, when the Oregon territory was being settled by whites, both groups were restricted to a reservation, where, in fact, they still live. However, in 1870, the Modoc bolted the reservation in favor of freedom in California where they successfully defended themselves against government coercion for a time. Finally, though, their leader was slain; the tribe fell into quarreling factions; and they were again settled on the reservation with the Klamath.

Of the Penutian tribes in the United States, the most well-known were the Nez Percé, so named by the French because they pierced the septum of their noses in order to insert rings and decorations. The Nez Percé were horsemen of the plains, but they did not depend solely on the buffalo as did many of the Sioux. They gathered many vegetables available in the region, such as several sorts of roots, berries, seeds, and nuts. They also fished for salmon in the rivers of Washington and Oregon. Their most famous leader, Chief Joseph, helped them evade restriction to a reservation for a long while but was eventually trapped by United States armies. He was separated from his people for many years and finally died on the Colville Reservation in Washington in 1904.

DÉNÉ

Of the language families of Native Americans, perhaps the Déné have had the most influence in the southwestern United States. The geographical spread of this group was large and varied, ranging from the Arctic tundra to Mexico. The Athapascan branch contains at least 25 tribes which live in Arctic areas. The branch which generally inhabited the north Pacific coast contains the Tlingit (of which there are seven or more separate tribes), the Tsimshian, and the Haida.

Within the United States proper, there are two groups of the Déné: in the north, the Hupa, the Kato, and the Tolowa; in the south, the Apache, the Navaho, and the Kiowa Apache. The Apache are further divided into the Jicarilla, the Mescalero, the San Carlos, the White Mountain, and the Chiricahua.

The Athapascan groups of tribes lived in Arctic areas, hunting and fishing for their livelihood. As whites had little desire to settle in Arctic regions, these native peoples were relatively undisturbed by European settlers or the Canadian government. They were characterized by their use of the "babiche," an extremely long, thin, tough skein of leather used for lacing snowshoes, making nets, and sewing skins for clothing. The construction of snowshoes and toboggans reached a peak of technical excellence with the Athapascan.

On the northern Pacific coast, the Déné groups became famous as totem pole makers. Mainly coastal dwellers, these Native Americans were seafaring, using huge dugout canoes for war and smaller ones for fishing and hunting seals and sea otter. They did not wear a great deal of clothing, but what garments were worn were made of woven bark, woven dog or goat hair, and sealskin. Wood became their artistic medium because of the great cedar forests which lined the Pacific coast. Dugout canoes and elaborate totem poles were not the only things carved by these people, however. They also carved intricate ceremonial masks of all sizes and all sorts of wooden rattles. Their houses, grouped in villages, were made of great cedar planks and were often as large as 60 feet long and 12 feet high, housing several related families. Though the coastal Déné were not known as an aggressive people like the Sioux or the Iroquois, they did keep slaves whom they sometimes killed publicly to express their disdain for material possessions. Like ancient Europeans, they also made foundation sacrifices by killing a slave to cast into a new building's foundation excavation.[26]

The Apache of the southwestern United States have been, along with the Sioux, the Native Americans most widely publicized by the movie media. Their famous chiefs, Geronimo, Victorio, and Cochise, have been the heroes and villains of innumerable westerns--portrayed, of course, by white actors. The Apache acquired horses from the Spanish and became raiders, fighting skirmishes with the Spanish for many years before the United States controlled the area. In 1864, both Mexico and the United States tried to put an end to the Apache raids, but with little success. Some Apache were settled on reservations in 1873, but at that time the majority still roamed at will. In 1880, Victorio was killed by Mexican troops. He was succeeded by Geronimo, a Chiricahua chief. The United States Army confined Geronimo's tribe to a reservation for a short time in 1883, but they refused to remain there. However Geronimo finally surrendered in 1886, after which he was sent to a military prison in Florida where he was kept at hard labor for several years. Then he was transferred to Fort Sill,

Oklahoma, where he eventually died in 1903, aged 80. Unfortunately, the United States government decided to punish all the Chiricahua Apache, not just Geronimo's group. After his surrender, 399 women and children as well as the rest of the men on the reservation were taken to a military prison in Florida. They were moved to Fort Sill in 1894, but were kept as military prisoners until 1914. The survivors of the tribe were imprisoned for 28 years. In 1914, some returned to their original reservation in Arizona, and some remained in Oklahoma.

The largest group of the Déné in the United States are the Navaho. Famous for their textiles and silver work, they have not suffered the reduction in numbers so common to many groups of Native Americans. Apparently the Navaho have been a strong people for a great while, as they held their own against the Spanish before the United States gained the territory in 1849.

The traditional Navaho dwelling is the hogan, a round or conical structure made of poles and bark and chinked with mud. Known primarily as herdsmen, the Navaho nevertheless appear to have been a fairly permanently settled, farming people even before they acquired sheep from early Spanish explorers. Even now they do not live in villages but often scatter widely over the countryside in single dwellings.

The silver and turquoise jewelry produced by the Navaho and some other southwestern tribes reached a new national popularity in the latter part of the 1960s, perhaps due to the influence of the hippie cult whose members imitated various Native American costumes. At any rate, silversmithing seems to be a growing industry among these people, though one doubts that the Navaho make as much profit from it as do the middlemen who distribute it nationwide.

Besides textiles and silver work, the Navaho are known for a religious art form, sand painting. On clean sand on the floor, the artist sifts colored sand through his fingers to create a picture of religious or ritualistic significance. At the end of the ceremony, the picture is destroyed.

Probably because whites have never valued the lands of the Navaho enough to seize them, the Navaho have remained in their original territory. However, they have not stayed there without a struggle. In the latter part of the nineteenth century, an attempt was made to transport them to a reservation called Bosque Redondo on the Pecos River. Many small groups of Navaho refused to leave their homeland, fleeing into the mountains. Eventually, however, hunger and harsh weather drove them to surrender. Many, particularly children, died on the trek to Bosque Redondo. Once there, many more died because the water was contaminated and the soil too poor to raise crops. After the Civil War, a few sensible government officials realized the futility of trying to keep the Navaho in such an uninhabitable place, and therefore a treaty was signed in 1868 allowing them to return to their

homeland.[27] This area then became the Navaho reservation. While many pasture lands were lost, Brown reports that "the Navahos would come to know that they were the least unfortunate of all the western Indians."[28]

UTO-AZTECAN

The last of the eight language families of Native Americans is the Uto-Aztecan. While there appears to be some disagreement among scholars about exactly which tribes belong to this family, Wissler includes five different groups of tribes as members of the Uto-Aztecan language family. The first group is the Shoshonean branch, which includes the Bannock in Idaho, the Chemehuevi in Arizona and Nevada, the Comanche in Oklahoma, the Hopi in Arizona, the Kern River tribes in California, the Mono tribes in California, the Paiute in Nevada, the Pahamint in Nevada, the Snake in Idaho, the Ute in Utah and Colorado, and the Wind River in Wyoming. The second group is the Tanoan branch, which includes the inhabitants of the pueblo villages of Hano, Isleta, Jemez, Nambe, Pojoaque, Picuris Sandia, Santa Clara, San Ildefonse, San Juna, Taos, and Tesuque. The third group is the Kiowa. The fourth group is the Nahuatlan or Aztec branch, which includes the Aztec, the Cora, the Opata, the Papago, the Pima, and the Yaqui. Finally, the fifth branch of the Uto-Aztecan language family is the Mayan, which includes many tribes in Central America.

There are some other village Indians of the southwest whom Wissler does not consider part of the Uto-Aztecan language family. Yet these peoples live in pueblo villages in what appears to be the same fashion as do the other pueblo tribes. These non-Uto-Aztecan pueblo dwellers are the Zuñi, now well-known for their beautiful silver work, and the seven Keresan villages. Most linguists apparently regard the Keresan as a separate language family.

These Native American peoples of the southwestern United States are, through their language and customs, quite directly related to the ancient and powerful civilizations of pre-Columbian Central America. The pueblo tribes have been best known to whites for their distinctive style of architecture--the terraced, sort of apartment style buildings rising from plains and cliffs. This architecture seems to have reached its peak in about 1200 A.D., 300 years before the Spanish arrived. Indeed, some of these ancient buildings are not only still extant, but also still inhabited--for example, the Taos Pueblo. In 1906, in the Hopi village of Oraibi, a beam in a ceiling was found to have been cut in 1370; in the Bonito Pueblo, timbers are found as old as 919 A.D.

The pueblo peoples were completely settled agriculturists before their original encounters with Eruopeans. In contrast to the customs of other Native Americans, the men of the pueblos worked in the fields and did all the spinning and weaving, whereas the women made baskets and pottery.

Among the pueblo dwellers, the Hopi are known for their rain dance, which involves the handling of snakes, a ritual also found in certain white Christian sects in the United States.[29] The Hopi are likewise known for their *kachinas*, supernatural beings said to live in the nearby mountains. Masked dancers impersonate these beings, visiting individual homes to punish and reward children for their behavior. The Hopi also have *kachina* dolls, dressed in the costumes of the various *kachina* personages. In a fascinating article, Emory Sekaquaptewa describes what the *kachinas* mean to a Hopi child: They represent goodness and bring gifts to good children. However, they also demand good behavior. Children who misbehave are threatened with being carried away by the *kachinas*.[30] When boys and girls reach a certain age of maturity, they are initiated into the *kachina* ceremony, after which they too can impersonate *kachinas*, taking part in the dances and visiting the homes of children.[31]

A peaceful people, the pueblo inhabitants have seldom resorted to warfare against Europeans. The Spanish began making inroads into their territory as early as 1542, with Coronado's expedition. In 1609, the Spanish established a garrison in Sante Fé and began to Christianize the pueblo Indians by force. However, there being no gold or silver in the area, the indigenous population was not enslaved. By 1680, growing unrest among the various pueblo tribes brought them together in a concerted effort to oust the Spanish from Arizona and New Mexico. In this effort they were successful, killing or chasing away every white man in the area. And so the situation remained for fourteen years, until the Spanish government of Mexico sent an enormous army to put down all revolt among the pueblo Indians. The numbers of Native Americans killed or executed were in the thousands. After this stunning defeat, the pueblo tribes outwardly accepted Spanish control and Catholicism while practicing their rituals secretly to keep their culture, language, and religion intact.

When Mexico revolted against Spanish control early in the nineteenth century, the pueblos sided with the revolutionaries and were granted autonomy by them. In 1848, when the United States gained control of the area from Mexico, the United States government agreed to this autonomy also. Still, the people of these villages ward off American influences much as they did the Spanish ones.

Presently, the Hopi are involved in a struggle for land with the Navaho, whose reservation entirely surrounds theirs. Though the Hopi were the original settlers, farming there in the high mesas, the Navaho continued to expand, seeking grazing space for their herds. Ambiguous language of early treaties has allowed both tribal groups to claim some of the same portions of the area. As a result, the government has partitioned the region in dispute. And, as in all such partitions by *fiat*, some Navaho and some Hopi must move, leaving lands where their ancestors have farmed or grazed sheep for more than 100 years. Abbott Sekaquaptewa, chairman of the Hopi tribe, has pointed

out that the Hopi are much smaller in number than the Navaho and have been continually pushed into smaller areas by the expansion of the larger group: "The Navajo has usurped our shrines and called them Navajo National Monuments or parks. When will this larceny end? The Hopi has become a nonentity, a minority within a minority, fair game for cultural genocide for [sic] the truest sense. We will not sit still for it."[32]

The Kiowa, the Comanche, and the Snake tribes of the Uto-Aztecan language family lived in the northern part of the present United States just west of the Black Hills when they first encountered Europeans. Some early reports claim that other Indians of the area referred to all three groups as Snakes. Sometime during the eighteenth century the Kiowa and the Comanche moved south, inhabiting territories between the present sites of Denver and Amarillo.[33] The Snake remained in the north. These were tribes of nomadic horsemen, strong in number and feared by other tribes. They raided Spanish settlements in Texas but made treaties with the United States as early as 1830. However, when Texas became part of the United States, the Snake tribes continued to raid the area and, thus, ran afoul of the United States Army. As a result, soon after 1874, they were restricted to reservations in Oklahoma.

Of the Shoshoni, the Wind River of Wyoming were the most dominant group. Because of their hatred of their traditional enemies--the Dakota, the Cheyenne, and the Arapaho--they generally allied themselves with the United States Army in the Indian wars. A famous Shoshoni chief, Washakie, said to have been born in 1798 and known to have died in 1900, held military rank in the United States Army and received a military funeral. Sacajawea, well-known as the nineteen-year-old guide of the Lewis and Clark expedition of 1805, was also a Shoshoni, one who had been captured by the Hidatsa and sold to a Frenchman at age twelve.

A group of tribes closely related to the Shoshoni, Comanche, and Kiowa were the Ute, a nomadic group who, although plains dwellers, did not depend entirely on the buffalo as did many other plains people. Between 1863 and 1868, the Ute retired to reservations in Utah, Colorado, and New Mexico. However, in 1879, they destroyed the reservation Bureau of Indian Affairs (BIA) agency there and killed the employees. In 1906, several hundred Ute decided to move to the Sioux reservation in Pine Ridge, South Dakota, but they were encircled by government troops at Fort Meade, South Dakota and sent back to Utah.

Of the Aztecan branch of this language family, the Pima and the Papago live in Arizona; the rest reside primarily in Mexico. A final group of tribes of this language family are known as "Digger Indians," due apparently to their early residence in inhospitable terrains where they were forced to dig roots as their primary source of food. Because of the harsh climate and desert in the areas of Nevada, California,

and Utah where these peoples lived, they had little time for anything besides finding enough to eat. Thus, they were not much involved in warlike activities.

While this capsule survey obviously has omitted discussion of many tribes, many battles, many cultural characteristics, and many historical events of and about Native Americans, perhaps it will serve as a brief introduction to a very complex group of people who have lived in North America for many thousands of years.

WORLD VIEW AND NATIVE AMERICANS

"World view" means the way any cultural group looks at the world it lives in and also the ideas it has about life. These attitudes and ideas are expressed and reflected in the "technology, personal relations, myth, song, dance, art and religion and magical ritual"[34] the group produces. While the world view of a culture may only be directly expressed by the group's religious leaders and philosophers, it nevertheless determines the behavior of all the people within the group, even though the average person would be at a loss if asked to express his world view. World view, then, is an attitude toward life which one may be unaware of but which he has learned from his society. Every cultural group has a world view which affects every individual of the group. Americans of the twentieth century have a world view; Europeans who settled the western hemisphere had a world view; Native Americans have a world view.

Conflict arises when two cultural groups with differing world views come together. Even when these groups are not actively engaged in military struggles with one another, misunderstandings and conflicts occur. What is wrong in one culture is acceptable in another; what is polite behavior in one culture is impolite in another; what is regarded as worthwhile in one culture is seen as worthless in another. Each group regards the other as savage and uncivilized because their values differ so greatly. A contemporary example of these sorts of conflicts occurred during the recent American involvement in Viet Nam: American troops often mistook South Vietnamese (with whom they were supposed to be allies) for Viet Cong.

Thus, it is not difficult to imagine the enormous gulf in world view between the Europeans who came to the Western Hemisphere and the Native Americans already living here. Add to this the fact that these groups were also engaged in military struggles for land. Hatred and fear were bound to be the prevalent feelings between these European settlers and all the various Indian societies with which they came in contact.

While it may seem strange to say that most of the diverse types of people who are Americans today share a world view, it is true that they do, very generally speaking. It is also true that the present day descendants of all the various Native American cultures share a world view, very generally speaking.[35] This is not to say that all the ethnic groups in America have exactly the same world view or that Sioux and Seminole do. It *is* to say that the broad outlooks of these peoples are similar.

One way in which Native Americans have differed from immigrant peoples is that their culture has been exclusively oral. Europeans,

of course, had an oral culture, too, but they also had writing. Until the Cherokee developed a written form of their language in the 1830s, Native Americans passed all their knowledge, literature, and belief to younger generations by word of mouth.[36] Even today, the part of their culture which is exclusively "Indian" and not "American" is oral. This means that learning was done mostly by listening, rather than by reading and writing. While one can read a book alone, one cannot learn alone in an oral culture; he must have someone to listen and talk to.

Thus, people from oral cultures tend to be very group oriented. They are most comfortable in groups and work best in group activities. While individualism is not punished, most individuals learn that what is good for the group is also good for them, and thus they are intrinsically motivated to forego personal good for the larger welfare of the group. This is the essence of a communal society. In such a group there is little internal competition, and so when Indian children find themselves in competitive situations--primarily in Anglo-run schools, for instance--they tend to fail. They do not regard competition as right behavior.

The oral culture of Native Americans and the visual culture of American society in general are in conflict in other ways, too, because the two cultures have different definitions of what is real. Barre Toelken, in "Seeing with a Native Eye," points out that "one culture looks for a meaning in the visible, [while] one looks for a meaning beyond the visible."[37] Americans generally believe that what is real is what they can see, taste, smell, feel, or register objectively in some scientific fashion. They tend to have a mechanistic or scientific idea of the universe, believeing that it is all regulated by scientific laws which man can discover and manipulate. What is real to Americans is that which can be scientifically proven to exist.

On the other hand, generally speaking, what is real in Native American cultures is that which exists in the imagination. Black Elk explains that there exists another world, "the world where there is nothing but the spirits of all things. That is the real world that is behind this one, and everything we see here is something like a shadow from that world."[38] Although this attitude, reminiscent of Plato's parable of the cave, is given lip service by Christian theology, it is a way of regarding the world that is foreign to most Americans. In contrast, Toelken points out that "to many native Americans the world that is real is the one we reach through special, religious means."[39]

Ideas of space and time are also influenced by world view, and here again the world view of Native Americans diverges significantly from that of the general population of this nation. American and European ideas of space and time are essentially linear, that is, things are seen as happening before or after other things on a continuum of past-present-future. This linear idea also holds true of space. We divide things with lines. One look at a national, state, or city map illustrates this. Even our buildings are mostly linear, constructed of straight walls and corners.

In giving directions we are always linear: go right or left; go north, south, east, or west. This linear world view is also influential in our writing, our literature, our whole way of thinking. After all, our writing goes in lines across the page. Our literature always has a discernible beginning, middle, and end. Our thoughts follow a first, second, third pattern. Our writing structure shows introduction, body, and conclusion.

The Native American idea of space and time, however, is circular. In fact, no Native American languages have words for the abstract notions of space and time. Expressing the Native American view, Oritz says that space is only the distance between two objects, and time only the interval between two events.[40] As Joseph Epes Brown points out, "attempts by contemporary men to 'conquer' time and space . . . are incomprehensible to native Americans . . . ."[41] Thus, in Native American culture one cannot waste time.

The notions of circularity are exemplified in most original Native American construction: tepees, hogans, wickiups, for instance, were circular. Even though the Algonkin longhouses and those of the northwest Pacific coast Indians were rectangular structures, the family groups formed circles within them. So, too, most of the ritual dances and ceremonies of Native Americans form circles, though, of course, there are exceptions. The circular notion is closely tied to the rotation of the seasons and the renewal of life; all that happens seems to happen in cycles. Once again, Black Elk says it most poetically:

> You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation, and so long as the hoop was unbroken, the people flourished. The flowering tree was the living center of the hoop, and the circle of the four quarters nourished it. The east gave peace and light, the south gave warmth, the west gave rain, and the north with its cold and mighty wind gave strength and endurance. This knowledge came to us from the outer world with our religion. Everything the Power of the World does is done in a circle. The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down again in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our tepees were round like the nests of birds, and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children.[42]

The oral tradition is also circular. One does not go on to read new books; one retells or listens again to the old stories. Both Momaday and Ortiz point out that these stories are relived through their retelling. For the storyteller and his listeners, "truly, there was no time past, no time future, and no time present. All time fused into one. He was reliving the traditions he was narrating."[43]

The world view of Native Americans posits the interrelatedness of all things. Man is an integral part of nature, just as are animals, plants, insects, rain, sky, the spirits, and so forth. Each of these elements of nature has an appropriate function which it must perform.[44] If any element does not perform its function or is prevented from performing it, the whole system will suffer. Thus, ideas about ecology and the prevention of illness as well as the prevention of other disasters are all tied thoroughly to the religious belief permeating every aspect of Native American life. Toelken explains,

> In Western culture, religion seems to occupy a niche reserved for the unreal, the Otherworld, a reference point that is reached only upon death or through the agency of a priest. Many native American tribes see religious experience as something that surrounds man all the time . . . . To them, almost anything one is likely to do has some sort of religious significance . . . ."[45]

Religion, then, is not just a faith in the existence of someone or something, but is seen as a continuous process surrounding and including the person and his cultural group. Man is a part of the sacred process, with important functions--mainly rituals--to perform. Further, not only are the elements of nature interrelated, they are in balance, a balance which must be maintained. Thus, religious acts are often viewed as reciprocal, performed in reaction to a particular situation.[46]

It is the idea of balance which defines health and ecology for the Native American. To be ill is to be somehow out of balance with nature. Says Toelken, "A Navajo goes to the equivalent of a priest to get well because one needs not only medicine, the Navajo would say, but one needs to reestablish his relationship with the rhythms of nature."[47] This is also true of the ecology practiced by Native Americans. The earth must retain its balance with nature, and man has no right to disturb such a balance. Americans are belatedly learning the truth of this notion. Pueblo peoples consider the earth pregnant in the spring and, therefore, will not cut it with a steel plow. Some even remove the shoes from their horses and the heels from their boots.[48] One can readily see how foreign this behavior would be to white farmers who begin to plow early each spring.

There are other Native American notions which have seemed foreign to white Americans. For instance, the accumulation of material possessions is not the Native American way to enhance social status.

Money and property are valued only in that they afford an opportunity to display generosity to members of the tribal group. Black Elk reports the sharing of food not only among members of the tribe, but also with any visitors who might happen to be present.[49] In *Hanta Yo*, the warriors with the most horses are expected to give many horses to the poor.[50] Black Elk also related the Sioux idea of gold: "Our people knew there was yellow metal in little chunks up there; but they did not bother with it because it was not good for anything."[51]

In the same spirit, John (Fire) Lame Deer and Richard Erdoes have written "The Green Frog Skin," an essay comparing the Anglo and Native American attitudes toward money. They point out that the Indian attitude toward money stems from two important premises: first, that this world is not the real world; and second, that community sharing is basic to tribal life. To illustrate the first point, the author relates the astonishment of a white man who saw Lame Deer's grandfather's vest, on which gold coins were used for buttons. The white man could not understand why such a poor man would use a fortune in gold coins for buttons. Says Lame Deer, "But money exists to give a man pleasure. Well, it pleasured Grandpa to put a few golden Indian heads on his vest."[52] To illustrate the second point, Lame Deer tells of an Indian man who lost his leg in an industrial accident. He spent the entire insurance payment ($15,000) in two weeks, giving a fourteen-day beer party for friends and relatives from all over the reservation. Afterwards, "he said he wished he's lost his other leg so that he could start all over again. This man had become quite a hero, even to other tribes, and he was welcome everywhere."[53]

Sharing leads to community prestige, and therefore, sharing is an honored activity. Indeed, prestige and revenge have been the two highest values of most Native American societies. And, as Washburn points out, "Indian generosity implied the expectation of similar generosity to oneself in time of need,"[54] a perfect example of the Golden Rule in practice. Thus, the man who lost his leg could reasonably expect his friends and relatives to take care of him.

As the world becomes more crowded, more polluted, and more empty of natural resources, Americans would do well to examine the traditional ideas of Native Americans to learn how man can live in harmony with nature. As Ortiz believes, "at long last, . . . pure reasoning and technology no longer command everyone's faith as providing the best hope for solutions to all our problems, much to the detriment of the nobler aspects of the human spirit."[55] The time has come for the Native American world view to reassert itself to help mankind survive.

In reality, the Native American struggle for civil rights has been going on ever since Indians were forced to make treaties ceding lands that had provided their sustenance for generations. Historically, most Indian leaders tried to negotiate the best possible agreements for their peoples under less than favorable circumstances. Although a few treaty signers were traitors or men without the right to represent their nations, the majority of treaties were signed in good faith. Red Cloud, the Oglala Sioux chief, for instance, never broke his word once he had agreed to peace and containment. There were also instances in which Native American leaders were induced by trickery to sign away lands they did not realize they were relinquishing. Generally, the treaty signers did not read English, or whatever language the treaty was written in, and therefore had to trust the other party as to the treaty's contents. Sometimes the signers were given whiskey, and they signed away a great deal of land under the influence. In one instance, tribal factionalism so fragmented the group's approach to white pressure that no group of leaders could be said to represent the entire people. The Treaty of New Echota, ceding land of the Cherokee Nation, was signed in 1835 by 100 men who represented only a small faction of the tribe.[56]

Most often, the original treaties signed by Native American leaders were fairly sensible compromises with the whites. The Sioux, for example, originally agreed to stay within quite a large area which included the Black Hills. While whites did not want the Black Hills, it being thought too barren a place for settlement or farming, the area was sacred to many Sioux, and thus the original settlement appeared to be well-negotiated. However, when gold was discovered within the Sioux territory, Americans deliberately provoked the various Sioux tribes to war in order to have an excuse to break the treaty and seize their lands. Black Elk relates that the United States government "made a treaty with Red Cloud that said our country would be ours as long as grass should grow and water flow. You can see that it is not the grass and the water that have forgotten."[57] So it was that many treaties fell to greed or simply to greater numbers.

Once confined, then, Native Americans generally found their reservation areas shrinking. Or, as in the case of the Oklahoma Territory, at least 67 different tribes were relegated to an area not really large enough for one-fourth that number.[58] Most groups did not submit to such conditions until all their avenues of military resistance had been exhausted, until many were dead and many were hungry. Then, after their resistance was completely gone, the tribal system was further broken down by the loss of tribal leaders who were generally confined to jails and military prisons, as was Geronimo, or sent

far from their people, as was Chief Joseph of the Nez Percé. Furthermore, traditional native religions were outlawed by government agents and various missionaries and teachers who thought to Christianize the so-called "savages." Finally, the whole tribal social system broke down, and the people no longer even exercised any internal self-governance--for example, no longer even punished crimes committed within the tribal group.[59]

But even this was not the end of insults to the Native American way of life. During the latter part of the nineteenth century, after it was no longer fashionable to attempt Indian extermination, it became fashionable for liberal, well-intentioned Christians to attempt Indian assimilation. This sentiment resulted in the Dawes Bill of 1887, popularly known as "Allotment."[60] While the stated aim of allotment was to give each Native American some land (on which, theoretically, to earn a living without having to exist on government handouts), in actuality the Dawes Bill opened already shrunken reservation lands to white settlement. The sections given to Native Americans were held in trust by the Bureau of Indian Affairs for 25 years, after which the owners could do with their lands as they wished. The result fragmented the reservation territories into land held in trust, land owned by tax-paying Native Americans, and land which had been sold to Whites.[61] Although neither farming nor stock herding were traditional Indian occupations in most instances, these were what Whites expected Indians to do with their sections of land. However, most of the land was not good for anything except grazing, and even for grazing, a section was not a big enough piece of land to support a herd. Further, as Indian-owned sections were divided among the heirs of the original owners, they became smaller and smaller. As an economic base, then, they were worth little.

In the 1930s, John Collier was appointed Commissioner of Indian Affairs by President Roosevelt, and he achieved the passage of the Indian Reorganization Act (IRA), the goal of which was "to make Indians self-governing and to improve economic conditions."[62] This act allowed elected tribal councils to decide internal affairs and to manage tribal business, although the Bureau of Indian Affairs (BIA) still retained veto power over council decisions. But in 1948, under President Truman, plans were laid to terminate the reservation status of Indian lands and to dismiss with the BIA.[63] Native Americans were to become tax-paying landholders, just like any other United States citizens, without the special privileges they had received from the BIA or from their status as sovereign nations.

If original confinement to the reservations had been a frightful experience, this new threat of reservation removal only 75 or 100 years later proved nearly as bad. Native Americans realized that with the loss of their land base and the relocation of individuals in urban areas (an idea championed during the Eisenhower administration), their cultural heritage, customs, and languages would disappear. This realization gave new strength to the National Congress of American

Indians and other such Indian rights groups. Finally, the termination policy ended in 1960 with the election of President Kennedy.[64]

The sixties brought a decade of civil rights consciousness to all Americans, and while its effect on Native American rights was not so highly publicized, the effect nevertheless was felt. Vine Deloria, Jr., relates that

> . . . in 1966, a number of us in the Indian field advanced 'Red Power' as a means of putting the establishment on. We were greatly surprised when newspapermen began to take us seriously and even more so when liberals who had previously been cool and unreceptive began to smile at us in conferences. But the militant medium was quick to overtake us . . . . Red Power had arrived.[65]

In a sixties' vignette offered by Stan Steiner in *The New Indians*, Deloria told a civil rights meeting that "Red Power will win . . . . We are no longer fighting for physical survival. Our ideas will overcome your ideas. We are going to cut the country's value system to shreds."[66] But Deloria was not the most militant of the Red Power leaders to come to the fore in the sixties. On August 10, 1960, ten young Native Americans from various tribes gathered in Gallup, New Mexico, to form the National Indian Youth Council. These ten included among others Shirley Witt, a Mohawk; Mel Thom, a Paiute; Herbert Blatchford, a Navajo; and Mary Natani, a Winnebago.[67] They proposed a movement in which direct action would be taken to achieve a red nationalism, which would be, according to Steiner, a "rejection of assimilation by the consuming maw of mass urban society . . . . [and] creation of what Mel Thom named 'the Greater Indian America.'"[68]

The direct action favored by the more militant members of the Native American civil rights movement resulted in at least two nationally publicized, anti-establishment demonstrations of some duration. The first was the raid on Alcatraz in 1970, led by Richard McKenzie, a Sioux, who claimed "the abandoned prison as a site for a University of the American Indian."[69] The second was the insurrection at the village of Wounded Knee, South Dakota, in the spring of 1973, led by Dennis Banks and Russell Means, leaders of the American Indian Movement (AIM).[70] Neither occupation resulted in permanent control of the area, but each did achieve the national publicity which had earlier escaped the Native American civil rights movement.

An excellent survey of the strengths and weaknesses of the Red Power movement is provided by Beatrice Medicine's article, "Red Power: Real or Potential."[71] She points out the problems of fragmentation in such a pan-Indian group, as well as the real need for power for a minority so long powerless. While some Red Power advocates favor the more violent sort of demonstrations, many seem to favor working within the legal system to attain civil rights and self-determination. Deloria has explained in his essay, "Tactics or Strategy,"

that Native Americans have refused to become wedded to one tactic for progress and so have been free to work in whatever area offered the possibility for success at any given time.[72]

Civil litigation for treaty rights and suits seeking payments for unjustly seized lands have, in fact, been in the forefront of the Native American civil rights activities of the 1970s. In 1979, the Sioux were awarded $105 million for Dakota land taken from them.[73] Also in 1979, one group of Cherokee attempted to halt the construction of the Tellico Dam, whose waters would cover the graves of their ancestors.[74] In 1974, the Havasupai tribe was granted grazing rights to part of the Grand Canyon National Park.[75] Algonkin tribes in Maine and Massachusetts have filed legal claims for lands granted them in treaties which have been ignored.[76] Deloria, in his article "The American Indians," details many of these contemporary legal struggles, as well as the pros and cons of the American Indian Policy Review Committee of the U.S. Senate, the Coalition of Indian Controlled School Boards, and the Native American Rights Fund.[77]

At the present time, Native American organizations are working for self-determination for all tribal groups. The Indian Self-Determination and Education Assistance Act of 1975 provides for tribal takeover of school, health, and other programs from the BIA.[78] Native Americans wish to hold onto their privileges--in some cases they can vote but need not pay taxes--while at the same time assume responsibility for their own affairs without BIA supervision. A particularly important area of concern now is the great wealth of energy resources--mostly in coal, oil, and uranium--existing on reservation land. Too often the BIA has leased these mineral rights to commercial enterprises for a fraction of their market value.[79]

In education, Native Americans are seeking self-determination to stem the tide of school dropouts. The collegiate dropout rate--currently estimated at between 79 and 93 percent[80]--is representative of the overall problems of Native Americans in the American educational system. But these problems have been long in the making. Thomas Thompson, a Blackfoot and the Chairman of the President's National Advisory Council on Indian Education, reports that there have been two main eras in Native American education: "the period of missionary domination from the sixteenth to the nineteenth century, and the period of federal government domination from the late nineteenth until the mid-twentieth century."[81] As early as 1611, the Jesuits began Indian schools in the Midwest and Canada; English protestants started Indian schools on the East Coast in 1617; and the Franciscans set up Indian schools in Mexico, California, and the American Southwest.[82] Dartmouth, in fact, was created for the higher education of Indians. The purpose of all these early schools was to Christianize Indians, to obliterate tribal religions. From 1819 until 1873, in fact, Congress appropriated money to various missionary societies in order to finance their Indian schools.[83]

Then in the latter 1870s, federal institutes were created for Indian education, though some federal schools had been extant since 1842. Carlisle Indian School in Pennsylvania, started in 1879, was the first of these, and the Indian Training School in Kansas created in 1884 (later called the Haskell Institute) was the second.[84] Many old military outposts in the western states were turned into boarding schools for Native American children. The goal of these boarding schools was to assimilate the Indian into the American mainstream by teaching vocational education, and authorities attempted to achieve this goal by separating small children from their families for long periods of time--often as long as ten years--in order to eradicate Native American cultures and languages. Two essays in *The Destruction of American Indian Families* poignantly illustrate the heartbreak, the cultural disenfranchisement, and the actual physical disaster brought upon children in these schools.[85] The children were often underfed, beaten, overworked, and many died of tuberculosis.

The Meriam Report of 1928 was a seering indictment of federal schools for Indians which condemned taking children from their homes and families as well as the intolerable conditions under which such children were taught. Then the Howard-Wheeler Act of 1934 allowed Native Americans to be hired to work in the Indian schools for the first time. Soon after, day schools were established on many reservations.[86] However, such progressivism was short-lived. The policy of termination pursued by the federal government after World War II closed many Indian schools and turned much of the responsibility for Indian education over to the states, which, unfortunately, often used the federal money allocated for Indian children to enrich the educational services for the majority while providing no help or support for the Native American children thus mainstreamed.

In 1969, the Kennedy Report condemned the federal and state Indian educational programs completely. As quoted by Margaret Szasz, "it concluded that the 'dominant policy of the Federal Government towards the American Indian has been one of coercive assimilation,' and that this policy 'has had disastrous effects on the education of Indian children.'"[87] After the passage of the Economic Opportunity Act in 1964, Head Start programs for Native American children were initiated in some places. OEO also made possible such innovations as the Navajo Rough Rock Demonstration School, a school run by and for the Navajo.[88] Currently, there is a shortage of Native Americans with teacher training who could be hired to teach in Indian-controlled schools. There is also a shortage of funding, a common problem in public school systems nationwide. Finally, the percentage of Native Americans attending post-secondary institutions is very low.

For those Native Americans who do go to college, however, the decade of the sixties not only saw the emergence of Black Studies programs but also Red Studies programs. The only earlier program was the Arizona State Indian Education Center, founded in 1954.[89] By the

seventies, quite a few universities, especially those in the western United States, had some form of Red Studies program.[90] Perhaps more immediately important than the development of Red Studies, however, was the establishment of the American Indian Law Center at the University of New Mexico in 1967. Although the United States had only 12 Native American attorneys in 1966, this situation has changed rapidly in the ensuing decade.[91]

So it is these newly graduated attorneys who will lead the Native American quest for civil rights in the years ahead. Many problems remain, legal ones and ones of racial discrimination. But Native Americans are finally finding ways to fight for themselves once again.

Focus on Indiana

The Terre Haute Tribune on March 22, 1979, carried the following news story:

Indian Dream Fades as Last of Miami Tribe's Land is Sold

Peru, IN (AP)--The buffalo that provided food for members of the Miami Indian tribe here more than 150 years ago are gone and now land which its owners say has remained in Indian hands for more than 200 years is for sale.

More than 77 acres of the northern Indiana land, which is mainly wooded like it was before the white man came west and moved the Indians out, is available to the highest bidder.

The land, owned by the late Chief Swimming Turtle, also known as Oliver Godfroy, was offered at a Tuesday auction in the office of Peru attorney James Volpert.

"We received four bids," Volpert said. "The highest bid was $64,500, but we decided to reject all bids and will keep the bidding going for at least another week."

Members of the Godfroy family said the land, located about three miles east of Peru, is the last piece of land east of the Mississippi continuously owned by Indians. Louise Hay, a niece of the former chief of the Miami tribe and executrix for his estate, said she plans to keep one and a third acres and may build on it.

The decision to sell apparently means a dream of Oliver Godfroy will never be realized.

Before he died in 1977, Godfroy said he wanted to construct a combination Indian museum and memorial to his great-grandfather, Francis, on the land.

The story of Indians in Indiana has been primarily one of bloodshed, broken treaties, and betrayal. Indians were pawns in the struggle between nation states for furs, for land, for mineral riches. Indians were not treated as persons but rather as an exotic species of mammal.

The first inhabitants of what is now the state of Indiana were the "Mound Builders." The generally accepted opinion today is that

these people were the ancestors of Indians, not a vanished people. The first of these mysterious people were Adena--tall, over six feet tall, with round heads. They lived in circular houses, clustered in small villages; they hunted the deer, elk, raccoon; ate freshwater mussels, pawpaws, raspberries--perhaps even cultivated squash and pumpkin. They left behind monuments in the form of vast earthworks. Only southeastern Indiana was a part of the Adena cultural center. The Hopewell cultural influence was more extensive--covering the entire state of Indiana. These people were traders. They made beautiful pottery. They grew squash, melons, beans, tobacco, and maize. They clothed themselves in fine furs and robes and woven cloth. It was a society of well-organized people led by an elite class. The mounds near Anderson, Indiana, are perhaps the best-known remains of the Hopewell culture in Indiana.

But when the white men first came to what is now Indiana, they found the country inhabited by scattered tribes of Indians. All of the several tribes belonged to the Algonkin family. The Miami tribe was the largest tribe: The principal villages were located near present-day Logansport, Peru, and Ft. Wayne.

It is believed that La Salle was the first white man to set foot in Indiana (c. 1679-1683). Later the French were to inhabit trading posts and Ft. Miami (Ft. Wayne), Quiatanon (near Lafayette, c. 1719-1722), and Vincennes (1732). Many of these early Frenchmen were roving fur traders called coureurs-de-bois. The French established friendly relationships with Indians; and later the Indians assisted the French in their wars against the English.

Just prior to the end of the French and Indian war, Pontiac organized many tribes of Indians in the Northwest to drive the British out. Ft. Miami was captured; Quiatanon surrendered. The English were driven out of Indiana. But the rebellion was soon crushed and Pontiac murdered (1769). In retaliation against the Indians, a British officer suggested that smallpox be sent among the disaffected tribes, and attempts were made to distribute germ-laden blankets among the Indians.

During the Revolutionary War, George Rogers Clark, commissioned by Governor Patrick Henry of Virginia, launched an expedition against the British and Indians in the West. The commander of the British forces, Colonel Henry Hamilton, was called the "Hair Buyer"; it was said he paid the Indians for the scalps of settlers and encouraged raids against the settlements. In July, 1778, Clark captured Vincennes. In December, 1978, Hamilton recaptured Vincennes with a force--more than half of which were Indians--numbering over 500. In February of 1779, Clark marched across southern Illincis with 150 men and recaptured Vincennes--when Hamilton's Indians deserted him.

After the Revolutionary War, England did not give up all the forts in America as she was supposed to. The English encouraged the

Indians to attack the American settlements. In retaliation, the Indians organized under Little Turtle and attempted to drive out the Americans. In 1790 and 1791, American armies sent against Little Turtle were routed. But in 1794, General Anthony Wayne finally defeated the Indians at the Battle of Fallen Timbers (in northwestern Ohio).

William Henry Harrison, as first governor of Indiana Territory, made four treaties with the Indians of Indiana by which he secured for the United States the title to lands in the southern third of Indiana. The most famous of these treaties (1809) secured the rights to the land immediately north and northeast of Vincennes. The northern boundary of this tract was known as the "ten o'clock line" because it was supposed to run in the direction of the sun's rays at ten o'clock in the morning. Dissatisfied Indians decided to resist the settlement of pioneers on their hunting grounds. This resistance was led by Tecumseh of the Shawnee tribe and his brother the Prophet.

General Harrison organized an expedition to punish the resisting Indians. North of Lafayette (Battleground) Harrison's army was attacked in the early morning of November 7, 1811: The Prophet had urged the surprise attack. The soldiers were victorious, and the Battle of Tippecanoe was the last great battle between the Indians and the white men.

At the Battle of the Thames (1813--Canada) Tecumseh was killed.

Tecumseh's death in this encounter brought about the collapse of the Indian Confederacy and led the Indians to desert the British cause.

But some roving bands of Indians continued to make attacks on border settlements--at Ft. Harrison (Terre Haute) where Lt. Zackary Taylor's few soldiers repulsed the Indians and at Pigeon Roost where 22 residents were murdered.

It was during the administration of Lew Wallace, Governor of Indiana (1838), that the Potawatomi Indians, the last Indian tribe in Indiana, were removed from the state. The approximately 900 Indians living on a large reservation in north-central Indiana were removed to land west of the Mississippi; many of the Indians died on the trip West.

The history of the Indians is a microcosmic view of the nation's history.

But there is a different perspective. Visualize the Miami hunters in summer leaving their permanent homeland in Indiana to hunt the wood bison in the grasslands of Illinois. Visualize them feasting on the passenger pigeon when the heavens were still darkened by these extinct birds' wings. Hear the noise of the mud-turtle shell rattle in the

ritual of healing in the longhouse. Smell the smoke from the calumet, and finger the rich design on the buckskin clothing. There is the call of the whip-poor-will in the dusk; there is the sound of dancing feet . . . . Romanticism? Or a different view?

Questions for Research and Discussion

1. How did the Indians come to the new world? Where is Beringia?

2. What is the controversy surrounding Ruth Beebe Hill's *Hanta Yo*? (See *Time*, May 5, 1980, p. 98). Would the same criticism apply to the Dee Brown's *Bury My Heart at Wounded Knee*?

3. Did the Indians always have horses?

4. What foods did the American Indian contribute to contemporary America?

5. Many American families have "Indian blood." How could you document this--especially for your own family?

6. According to the 1970 census, there were only 792,720 native Americans (more recent unofficial estimates now put the total at just under one million). Why have the media-persons, politicians, Americans in general given more attention to Indian rights recently?

7. Every community has a myth or legend about an Indian love affair that ended in tradegy. Is there any truth to the story you have heard? Why do you believe the myths and legends are so universal?

8. How have the American Indians used the courts to obtain rights--especially in the last decade?

9. Were American Indians the first environmentalists?

10. What everyday words have been derived from the various Indian languages?

11. Why were the American Indians so subject to the white man's diseases and vices?

12. How does the core of Indian values differ from those values of mainstream America such as harmony with nature, sharing, bravery, time, freedom? (See *Educational Leadership*, December, 1975, "What's New--and Good--in Indian Education Today," pp. 192-198.)

13. Why are so many Indians opposed to the Bureau of Indian Affairs?

14. What impact did Helen Hunt Jackson's novels *A Century of Dishonor* (1881) and *Romona* have on the treatment of the American Indian?

15. Who was George Catlin? (For a brief review see pp. 98-105 in *The Chroniclers*, Time-Life Books,)

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Activities

1. What do the following Indian names mean? For example, Wabash means "gleaming white."

Mississippi	Michigan
Calumet	Iroquois
Manitou	Illinois
Kalamazoo	Escanaba

2. Assemble a collection of Indian relics such as arrowheads, stone axes. *Or* you may wish to invite a person from the community to bring his/her collection to class "to show and tell."

3. Serve an Indian dinner in class. Remember the food would differ by tribe and region.

4. Make a diorama of two contrasting Indian villages.

5. As an art project, make a mural of an Indian community. Research costumes, housing, way of life.

6. Pretend the Sand Creek Massacre is occurring today. You are a reporter on the scene. Interview persons such as Black Kettle, John M. Chivington, an ordinary soldier, an Indian fleeing the massacre.

7. Write a script of George Custer's last stand. Besides Custer, some of the main characters might be Major Marcus Revo, Captain Frederick Benteen, Scout Mitch Bouyer, Crazy Horse, and Libbie Custer.

8. On an outline map of the United States locate the major tribes and language groups of American Indians.

9. See the movie "Drums Along the Mohawk" and discuss the following questions:

   A. Is this an accurate portrayal of Indians?

   B. How was pioneer life so different from today in terms of leisure time, food, human relationships, making a living?

10. Troubles between the Indians and the whites arose as early as 1636. Tell the story of the destruction of the Pequots. What role did the following persons play: Roger Williams, Uncas, and Miantonomah?

11. How many of the following famous Indians can you identify?

Russell Means	Louis Bruce
Jamake Highwater	La Donna Harris
Buffy St. Marie	Charles Curtis
Will Rogers, Jr.	Robert Bennett
Johnny Bench	Jim Thorpe

12. Terms to know:

"outing system"	BIA
Anadarko	AIM
CERT	Barbados Declaration
"forgotten American"	boarding schools
Red Apple	Five Civilized Tribes

13. Give a book report on one of Vine DeLoria, Jr.'s books:

    Custer Died for Your Sins
    We Talk, You Listen
    God in Red

14. Invite a scoutmaster to class to discuss: How to survive off the land--without any of the benefits of modern civilization. How would you keep warm in winter? What would you eat?

15. Many of the medicines used by the pioneer were given to him by Indians. Interview some "old timers" in the community to see if they know about "mullen tea," "possum grease," etc., or cures for common illnesses.

The Following Films Are Available at the Indiana State University Audio-Visual Center

XXX1. Stone Age Americans, The E-J-S-A ABC:IFB 20 1/2 min. Color 1970

Introduces the vanished Indians of the Mesa Verde in Colorado. Presents the history of these former Indians by examining artifacts and cliff dwellings discovered in 1888 in Soda Canyon of the Mesa Verde.

XXX2. Ishi in Two Worlds J-S-C-A CON:MGH 19 min. Color 1967

Ishi, the last of the Yahi Indians of California, was the last person in North America known to have spent most of his life leading a totally aboriginal existence. Appearing suddenly near the town of Oroville, he was taken to the Anthropology Museum of the University of California where he spent the rest of his life.

XXX3. Discovering American Indian Music E-J-S-C-A BW:BFA 24 min. Color 1971

Presents the songs and dances of various American Indian tribes performed in authentic costumes. Explains the social and ceremonial functions of the music with a brief look at current Indian life styles.

XXX4. Ballad of Crowfoot, The J-S-C-A NFBC:CON 10 min. B & W 1969

Utilizes still photographs from private and public archive collections to graphically depict the history of the Canadian West. Created and filmed by Canadian Indians, it reflects the traditions, attitudes, and problems of their people. The film's only narration is a moving ballad composed and sung by Willie Dunne, a Micmac Indian.

XXX5. American Indians of Today E-J-S-A EBEC:EBEC 16 min. Color 1957

6. Children of the Plains Indians E-J YAF:MGHT 20 min. Color 1962

7. End of the Trail, Parts I & II J-S NBCTV:MGHT 53 min. B & W 1967

8. Miracle of the Mesa K-E-J-S-C-A LORIL:SHILIN 22 min
Color 1959

9. Navajo Children K-E-J EBEC:EBEC 10 min. Color 1938

10. Timber and Totem Poles S-C-A USDA:USNAC 11 min.
Color 1949

11. Tom Savage (Boy of Early Virginia) E-J EBEC:EBEC 16 min.
B & W 1958

12. Woodland Indians of Early America K-E CORF:CORF 11 min.
Color 1958

13. Lewis and Clark E-J-S EBEC:EBEC 17 min. B & W 1950

14. Eskimo Artist Kenojuak J-S-C-A NFBC:MGHT 20 min.
Color 1964

15. Eskimo Children E-J EBEC:EBEC 10 min. B & W 1941

16. Boundary Lines S-C-A IFF:IFF 10 min. Color 1947

The Distorted Image: Stereotype and Caricature in American Popular Graphics (60 slides, cassette, guide, color, Anti-Defamation League of B'nai B'rith, n.d.).

This multimedia presentation illustrates the effects of prejudice and sterotyping on all minority groups in the United States from 1850-1922.

Indians of North America:
A Selected Reading List

Compiled by Reference Department
Indiana State University Library
Terre Haute

EDUCATION

Alley, Robert D. "Educating the American Indian: A School Joins the Twentieth Century." *Clearing House* 46:347-51, Feb. 1972.

A typical Indian "boarding house" is given new freedom.

Bodner, Bruce. "Indian Education: Tool of Cultural Politics." *National Elementary Principal* 50:22-30, May 1971.

A critical look at the level of education of the Indian with some suggestions for improvement.

Case, C.C. "Navaho Education: Is There Hope?" *Educational Leadership* 29:129-132, Nov. 1971.

A description of the failure of the education of the Navahos and its causes.

Durvaich, Anna, comp. *Indian Education--A Bibliography.* Washington, U.S. Bureau of Indian Affairs, 1967.

Lists 159 books and articles published between 1928 and 1966.

Gardner, Bruce. *Education of American Indian Children.* Washington, United States Office of Education, Nov. 1967.

Main body of this work consists of a series of recommendations for improving American Indian education. Arranged alphabetically by author.

"Indian Education-a National Disgrace, a Dialogue." *Todays Education* 59:24-7, March 1970.

A dialogue between the president of NEA and Senator Mondale of Minnesota.

Kaltsounis, T. "Need to Indianize Indian Schools." *Phi Delta Kappan* 53:291-3, Jan. 1972.

The first requirement to improve Indian education is to have Indian schools filled with Indian teachers and administrators.

Misiaszek, Lorraine. "The Cultural Dilemma of American Indians." *Social Education* 33:438-9, April 1969.

Discusses the need for education to help the American Indian child to adjust to two cultures.

Pearce, Roy Harvey. *The Savages of America.* Rev. ed. Baltimore, Johns Hopkins Pr., 1965.

A study of the Indian and the idea of civilization.

Stensland, Anna Lee. "American Indian Culture: Promises, Problems, and Possibilities." *English Journal* 60:195-200, Dec. 1971.

Hints for an English teacher in teaching about the American Indian culture. Good for its listing of current Indian literature.

U.S. Congress. *Hearings Before the Special Subcommittee on Indian Education of the Committee on Labor and Public Welfare, United States Senate.* Washington, GPO, 1969.

A Senate hearing on the problems and conditions of American Indian education.

Wax, Murray L. "How Should Schools Be Held Accountable" *The Urban Review*, 5:11-15, Jan. 1972.

A comparison of our school system to that of factory. With particular emphasis on Indian education. Gives suggestions for improvement.

Wissler, Clark. *Indians of the United States.* Rev. ed., Garden City, N.Y., Doubleday, 1966.

A treatise on the social life and customs of the Indians. Emphasis is placed on the great Indian families.

THE PAST

Brown, Dee Alexander. *Bury My Heart At Wounded Knee; an Indian History of the American West.* N.Y., Holt, Rinehart, & Winston, 1971.

A history of the conquest of the West as told by the American Indian.

Collier, John. *The Indians of the Americas.* N.Y., Norton, 1947.

An older, but well-known readable history of Indian history.

Docksteder, Frederick J. *Indian Art in America; the Arts and Crafts of the North American Indian.* 3rd ed. Greenwich, Conn., New York Graphic Society, 1966.

An illustrated book on American Indian arts and crafts.

Forbes, Jack D. *Nevada Indians Speak.* Reno, Nev., Univ. of Nevada Pr., 1967.

An anthology providing insight into the history of the Western United States through the eye of the native American Indian.

Handbook of Middle American Indians. Austin, Univ. of Texas Pr., 1964-71.

A multi volume encyclopedic set on the natural environment, archaelogy, linguistics, ethnology, and anthropology of Middle American Indians.

Hodge, Frederick Webb. *Handbook of American Indian, North of Mexico.* Washington, GPO, 1917. (U.S. Bureau of American Ethnology, Bul. 30)

A compilation of information about Indian tribes, including their history, archaeology, manners, arts, customs, and institutions. Also includes biographies.

Josephy, Alvin M. *The Indian Heritage of America.* N.Y., Knopf, 1969.

A history of the American Indians, both North and South, with emphasis on regional divisions.

McKenney, Thomas L. and James Hall. *Biographical Sketches and Anecdotes of 95 of 120 Principal Chiefs from the "Indian Tribes of North America."*

Presents brief biographical information on various Indian Chiefs.

Marriott, Alice Lee. *American Epic, The Story of the American Indian.* N.Y., Putnam, 1969.

Deals with the import of European and Euro-American contacts on the New World cultures.

Murdock, George Peters. *Ethnographic Bibliography of North America.* 3rd ed. New Haven. Human Relations Area Files, 1960.

A selective, classified bibliography organized by areas and within each area by tribal groups of printer materials on primitive and historical cultures.

Oswalt, Wendell H. *This Land Was Theirs, a Study of the North American Indian.* N.Y., Wiley, 1966.

Traces the history of various tribes and their diverse ways.

Porter, Pat. "Indian Resources: Struggles over Water Rights." *Christian Century*, 89:208-10, Feb. 16, 1972.

A discussion of the conflicting interests of the Department of Interior and its failure to support the Indian water rights. Continued in "Indian Resources: Development and Land Depredations." *Christian Century*, 89:225-6, Feb. 23, 1972.

Red Fox, Chief. *The Memories of Chief Red Fox.* N.Y., McGraw Hill, 1971.

The story of the life of a Sioux Indian born in 1870.

Terrell, John Upton. *The Navajos--The Past and Present of a Great People - The Story of the Largest Indian Tribe in America.* N.Y., Weybright and Talley, 1970.

A readable history of the Navajos.

U.S. Bureau of Indian Affairs. *Indians of (Various States) Series.*

Pamphlet material providing backgrounds on Indians that lived in various regions of the U.S.

Alaska
Arizona
California
Central Plains
Dakotas
Eastern Seaboard
Great Lakes Area
Gulf Coast States
The Lower Plateau
Montana/Wyoming
New Mexico
North Carolina
Oklahoma

Van Every, Dale. *Disinherited: The Last Birthright of the American Indian.* N.Y., Morrow, 1966.

A story of the ousting of the "Five Civilized" tribes from the southeast in the 1830s.

THE PRESENT

"American Indians: Strangers in Their Own Homeland?" *Senior Scholastic* 94:13-15, March 7, 1969.

A resumé article on who the Indians were and their problems today.

Cahn, Edgar S., ed. *Our Brother's Keeper: The Indian in White America.* N.Y., New Community Pr. Books, 1969.

The story of the government's failure in helping the Indian.

Cohen, Felix S. *Handbook of Federal Indian Law.* Albuquerque, Univ. of New Mexico Pr., 1971.

A summary of legislation and court decisions dealing with the American Indian arranged by broad subject with an appended listing of statutes and treatise, tribal index, and a table of federal cases.

Dennis, Lloyd B. "American Indians, Neglected Minority." *Editorial Research Report*, Aug. 24, 1966, p. 621-640.

A general summary of new efforts to help the Indian, Federal Indian policy through the years, and the social and economic aspects of Indian life.

Embry, Carlos B. *America's Concentration Camps.* N.Y., David McKay, 1956.

A statement of conditions on Indian reservations and the role that the government takes in dealing with the reservation.

Frey, Harold E. "America's Most Oppressed Minority." *Christian Century* 88:65-8, January 20, 1971.

A critical look at the failure of the government's Indian policy, including some current and future proposals.

Greve, Donald. "The American Indian; Job Opportunities." *Vital Speeches* 36:276-9, Feb. 15, 1970.

An address delivered to the National Congress of American Indians emphasizing how Indians have opportunities for industrial development and employment.

Harkins, Arthur M., comp. *Modern Native Americans, a Selective Bibliography.* Minneapolis, Minnesota Univ., July 1971.

Cities 1,500 works on American Indians. Includes books, periodical articles & regular research.

Idaho. State Dept. of Education. *Basic Books About Indians and Reference Materials,* 1968.

Lists 500 entries, including books, films, and filmstrips arranged by publisher.

"An Indian in the City: Effects of Relocation." *Newsweek* 77:94+, June 14, 1971.

A short article discussing the problems that the Indian faces as he moves to the city.

Johnson, Lyndon B. *The American Indian, A Message Relating to the Problems of the American Indian.* Washington, Office of the President, 1968.

President Johnson discusses Indian opportunity and outlines proposed legislation and appropriations designed to promote Indian self help and self determination.

Levine, Stuart, ed. *The American Indian Today.* Deland, Fla., Everett/Edwards, 1965.

Attempts to see Indian problems from the Indian point of view.

Lewis, Claudia. *Indian Families of the Northwest Coast: The Impact of Change.* Chicago, Univ. of Chicago Pr., 1970.

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Momaday, Natachee Scott. *House Made of Dawn.* 1st ed. N.Y., Harper & Row, 1968.

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Nader, Ralph. "Lo, the Poor Indian." *New Republic* 158:14-15, March 30, 1968.

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Nurge, Ethel, ed. *The Modern Sioux.* Lincoln, Univ. of Nebraska Pr., 1970.

A study of "reservation culture" and the effects of reservation culture on those who migrate to the city.

Reference Encyclopedia of the American Indian, ed. by Bernard Klein and Daniel Icolori, N.Y., Klein, 1967.

A series of directory listings of institutions and agencies dealing with the Indians, secondly a bibliography of publications on the Indian, and thirdly a listing of American Indians prominent in Indian Affairs.

Schusky, Ernest. *The Right to be Indian.* San Francisco, Indian Historian Pr., 1970.

Deals with Indian affairs in the early 1960s.

Steiner, Stanley. *The New Indians.* N.Y., Harper & Row, 1968.

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Stern, Theodore. *The Klamath Tribe.* Seattle, Univ. of Washington Pr., 1965. The American Ethnological Society, Monograph 41.

A history of Klamath tribe in South Central Oregon from the aboriginal to the present day.

U.S. Bureau of Indian Affairs. *American Indian Calendar.* Washington, GPO, 1971.

Designed to acquaint tourists with events scheduled on Indian reservations.

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A directory by state of Indian reservations, includes information such as population profile, urban, economy, community facilities, culture, and land status.

U.S. Public Health Service. *Indian Health Trends and Service* (Public Health Service Publications, No. 2092). Washington, GPO, 1971.

Current and trend information about the demographic characteristics and health status of Indians and Alaska natives.

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Removal Act
May 28, 1830

(Statutes at Large, IV, pp. 411-12)

The gradual evolution of a removal policy for Indians east of the Mississippi covers the first thirty years of the nineteenth century. The very ambiguity and uncertainty of the "remedy" of removal led to great and frequent debates in Congress. Indian sympathizers and Indian haters could sometimes agree on a removal policy for contrary reasons. The practical issue was joined when President Andrew Jackson in his first message to Congress, on December 8, 1829, called for removal of the eastern tribes. Jackson denied the intention to use force to effect removal, and the act, as it emerged from both houses of Congress, was entirely permissive. But the weapons to enforce removal had been forged: the denial by the executive of local Indian sovereignty hitherto recognized in solemn treaties made with the United States, and the threat of state and individual action, which Jackson implied he was powerless to prevent.

An Act to Provide for an Exchange of Lands with the Indians Residing in any of the States or Territories, and for their Removal West of the River Mississippi

BE IT ENACTED *by the Senate and House of Representatives of the United States of America, in Congress assembled,* That it shall and may be lawful for the President of the United States to cause so much of any territory belonging to the United States, west of the river Mississippi, not included in any state or organized territory, and to which the Indian title has been extinguished, as he may judge necessary, to be divided into a suitable number of districts, for the reception of such tribes or nations of Indians as may choose to exchange the lands where they now reside, and remove there; and to cause each of said districts to be so described by natural or artificial marks, as to be easily distinguished from every other.

Section II

And be it further enacted, That it shall and may be lawful for the President to exchange any or all of such districts, so to be laid off and described, with any tribe or nation of Indians now residing within the limits of any of the states or territories, and with which the United States have existing treaties, for the whole or any part or portion of the territory claimed and occupied by such tribe or nation, within the bounds of any one or more of the states or territories, where the land claimed and occupied by the Indians, is owned by the United States, or the United States are bound to the state within which it lies to extinguish the Indian claim thereto.

Section III

And be it further enacted, That in the making of any such exchange or exchanges, it shall and may be lawful for the President solemnly to assure the tribe or nation with which the exchange is made, that the United States will forever secure and guaranty to them, and their heirs or successors, the country so exchanged with them; and if they prefer it, that the United States will cause a patent or grant to be made and executed to them for the same: *Provided always*, That such lands shall revert to the United States, if the Indians become extinct, or abandon the same.

Section IV

And be it further enacted, That if, upon any of the lands now occupied by the Indians, and to be exchanged for, there should be such improvements as add value to the land claimed by any individual or individuals such tribes or nations, it shall and may be lawful for the President to cause such value to be ascertained by appraisement or otherwise, and to cause such ascertained value to be paid to the person or persons rightfully claiming such improvements. And upon the payment of such valuation, the improvements so valued and paid for, shall pass to the United States, and possession shall not afterwards be permitted to any of the same tribe.

Section V

And be it further enacted, That upon the making of any such exchange as is contemplated by this act, it shall and may be lawful for the President to cause such aid and assistance to be furnished to the emigrants as may be necessary and proper to enable them to remove to, and settle in, the country for which they may have exchanged; and also, to give them such aid and assistance as may be necessary for their support and subsistence for the first year after their removal.

Section VI

And be it further enacted, That it shall and may be lawful for the President to cause such tribe or nation to be protected, at their new residence, against all interruption or disturbance from any other tribe or nation of Indians, or from any other person or persons whatever.

Section VII

And be it further enacted, That it shall and may be lawful for the President to have the same superintendence and care over any tribe or nation in the country to which they may remove, as contemplated by

this act, that he is now authorized to have over them at their present places of residence: *Provided*, That nothing in this act contained shall be construed as authorizing or directing the violation of any existing treaty between the United States and any of the Indian tribes.

Section VIII

And be it further enacted, That for the purpose of giving effect to the provisions of this act, the sum of five hundred thousand dollars is hereby appropriated, to be paid out of any money in the treasury, not otherwise appropriated.

Approved, May 28, 1830.

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